Their salutations, requests, and responses, when they are talking to each other, are extremely soft and low: moreover they pronounce their words with a rather long accent, very soft and drawn out, especially the women and girls;... Below is their manner of speaking in daily conversation.

In the morning when they arise they say:

Good day [Bonjour]	Tyen-de-Koem
And you also.	Nein Tyen-de Koem.

In the evening when they return from work and separate, they say:

Good evening [Bon soir]	Tyen de Karouq.
And you also.	Nein Tyen de Karouq.

When night falls and they wish to go to bed they say to each other:

Good night	Tyen-de-petom.
And you also.	Nein Tyen-de-petom.

If they see someone coming toward them or passing them, or if they meet someone along the road, often they stop a little, and engage each other with a word and a familiar expression.

From whence do you come?	Mamo soui pereiou?
Where are you going?	Mamo peresso?

Then they respond telling where they come from and where they are going, and it is

ordinarily one of the following things, since all their life and exercise is taken up with fishing in the sea, going into the forest, cutting the trees, visiting their gardens, planting their roots, gathering their fruits, pulling up their turnips, hunting, [97] walking here and there, visiting the villages; and the lodges of another, it is thus they respond:

I come from the sea	Paranam-soui-Kaiout.
I come from fishing	Pira-rekie-soui-Kaiout.
I come from the forest	Kaa-soui-Kaiout.
I come from cutting wood.	Ybouira monosoc
or	Ybouira mondoc.
I come from the garden	Ko-soui-Kaiout.
I come from gardening.	Ko-pirarouer-Kaiout.
I come from digging and planting.	Maëtum arouere.
I come from gathering fruits.	Vuapoo-arouere-Kaiout.
I come from hunting.	Kaaue-arouere-Kaiout.
I come from a walk.	Mosou-arouere-Kaiout.
I come from such and such a village.	Taaue-soui-Kaiout.
I come from seeing such and such a person.	Ahere-piac-soui-Kaiout.
I come from my lodging.	Cheroe-soui, or, Cheretan-soui.

Adieu, I am going.	Ne in cheaiourco.
Adieu, we are going.	Ne in oro iourco.

If one of their neighbors goes to seek them in their lodge, or if they see someone in trouble, searching here and there for something, they ask,

What are you looking for?	Maëperese-Kar?
What do you want?	Marapereico?

Then they say what they are looking for and what they want very freely; for example:

I want something to eat.	Ageroure deué-cheremyouran ressé.
I want some flour.	Ageroure oui ressé.
I want flesh. [de la chair]	Ageroure soo ressé.
I want some fish.	Ageroure pyra ressé. [98]
I want some water.	Ageroure v. ressé.
I want some fire.	Ageroure tata cheué.
I want a knife.	Ageroure xè.
A hatchet.	Iu.

If they see someone very pensive, they ask what the matter is, of what he is thinking.

What are you thinking about?	Mara-péde-ie mongueta?

He answers:

I'm not thinking about anything.	Ai Kogné.

I'm thinking about something. Maerssé-Kaien-arico.
I'm thinking of you. Deressé Kaien-arico.

If moreover several of them devise something together, they are very curious to know what they are saying, and so they come quietly to find them and ask them.

What are you saying? Mara-crepe?
or
What are you talking about together? Mara-erepipo?
Mara-peie-peiooupé.

They answer: Koio-mongueta.
We are talking of our affairs. Ore-rei-Koran
We are talking about you. Deressé Koia-mongueta.